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New contribution to knowledge of the religious, social and public conditions on the Peloponnesus (E. L. Bennett, The Pylos tablets. Preliminary Transcription)

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Artykuł został zdigitalizowany i opracowany do udostępnienia w internecie przez **Muzeum Historii Polski** w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

NEW CONTRIBUTION
TO KNOWLEDGE OF THE RELIGIOUS, SOCIAL AND PUBLIC
CONDITIONS ON THE PELOPONNESUS

E. L. Bennett, The Pylos tablets. Preliminary
transcription.

A201 𐀓𐀕𐀗𐀚𐀓 𐀀𐀓𐀓𐀓 𐀕𐀓- 𐀕𐀓𐀓

A202 𐀕𐀓𐀕𐀓 𐀀𐀓𐀓𐀓 𐀕𐀓𐀓 𐀕𐀓𐀓 𐀓'

A203 𐀕𐀓𐀓𐀓𐀓 𐀀𐀓𐀓𐀓 𐀕𐀓𐀓𐀓 𐀕𐀓-𐀓𐀓 𐀓'

A204 𐀕𐀓𐀓𐀓𐀓 𐀀𐀓= 𐀕𐀓𐀓𐀓 𐀕𐀓𐀓 𐀓𐀓𐀓𐀓

A205 𐀕𐀓𐀗𐀚𐀓 𐀀𐀓= 𐀕𐀓𐀓- 𐀕𐀓𐀓𐀓 𐀓' 𐀓'

𐀓𐀓𐀓 written over 𐀓𐀓𐀓 crossed

A206 𐀀𐀓𐀓𐀓𐀓 𐀀𐀓-𐀓𐀓 𐀕𐀓𐀓- 𐀕𐀓𐀓𐀓 𐀓' 𐀓'

A207 𐀀𐀓𐀓𐀓𐀓 𐀀𐀓-𐀓𐀓 𐀕𐀓𐀓𐀓 𐀕𐀓𐀓𐀓 𐀓' 𐀓'

A208 𐀕𐀓𐀓𐀓𐀓 𐀀𐀓-𐀓𐀓 𐀕𐀓𐀓-𐀓𐀓 𐀕𐀓𐀓𐀓 𐀓' 𐀓'

A209 𐀀𐀓𐀓𐀓𐀓 𐀀𐀓𐀓𐀓 𐀕𐀓𐀓𐀓 𐀕𐀓𐀓𐀓 𐀓' 𐀓'

A210 𐀀𐀓𐀓 𐀀𐀓𐀓 𐀕𐀓𐀓𐀓 𐀕𐀓𐀓𐀓 𐀓' 𐀓'

A211 𐀕𐀓𐀓𐀓𐀓 𐀀𐀓𐀓 𐀕𐀓𐀓𐀓 𐀕𐀓𐀓𐀓 𐀓' 𐀓'

A212 𐀕𐀓𐀓𐀓 𐀀𐀓𐀓 𐀕𐀓𐀓𐀓 𐀕𐀓𐀓𐀓 𐀓' 𐀓'

A213 𐀀𐀓𐀓𐀓𐀓 𐀀𐀓𐀓𐀓 𐀕𐀓𐀓- 𐀕𐀓𐀓𐀓

TEXT:

- Aa 01 *Ra-hi-i-u-ā* $\hat{\wedge}$ 7 *já-á* 10 *já-ja* 6,
 Aa 02 *Já-lu-ka-ā* $\hat{\wedge}$ 8 *já-á* 4 *já-ja* 1 *ta* 1,
 Aa 03 *sanctuary of double axe Ba-ta-sā₃-a* $\hat{\wedge}$ 37 *já-á* 26 *já-ja*
 16 *sa* 1,
 Aa 04 *sanctuary of double axe Ba-ta-sa₃-ā* $\hat{\wedge}$ *já-á* 20 *já-ja*
 25 *já-ja* 4 *sa* 1, ..
 Aa 05 *Ma-i-u-ā* $\hat{\wedge}$ 21 *já-á* 12 *já-ja* 8 *ta* 1 *sa* 1,
 8 written over 9 erased
 Aa 06 *A-rú-u-rú-ā* $\hat{\wedge}$ 16 *já-á* 11 *já-ja* 7 *ta* 1 *sa* 1,
 Aa 07 *A-rú-já-ma* $\hat{\wedge}$ 14 *já-á* 5 *já-ja* 8 *ta* 1 *sa* 1,
 Aa 08 *sanctuary of double axe Sà-i-u-ā* $\hat{\wedge}$ 12 *já-á* 16 *já-ja* 8 *ta*
 1 *sa* 1,
 Aa 09 *A-rú-na-sa-ru* $\hat{\wedge}$ 8 *já-á* 8 *já-ja* 7 *ta* 1 *sa* 1,
 Aa 10 *Sà-a* $\hat{\wedge}$ 6 *já-á* 9 *já-ja* 6 *ta* 1 *sa* 1,
 Aa 11 *Pá-ná-lu-a-rú* $\hat{\wedge}$ 4 *já-á* 4 *já-ja* 3 *ta* 1 *sa* 1,
 Aa 012 *Ka-bá-ba* $\hat{\wedge}$ 3 *já-á* 5 *já-ja* 4 *ta* 1 *sa* 1,
 Aa 013 *I-u-ja-já* $\hat{\wedge}$ 8 *já-á* 10 *já-ja* 5.

TRANSLATION

- Rahijujā* $\hat{\wedge}$ $\hat{\wedge}$ $\hat{\wedge}$ $\hat{\wedge}$ 7 boys 10, girls 6,
Jalukā men 8, boys 4, girl 1, ox (?) 1,
sanctuary of double axe Batašā men 37, boys 26, girls 16, sheep (?) 1,
sanctuary of double axe Batašā men 20, boys 26, girls 4, ox 1, ..
Majuā men 21, boys 12, girls 8, ox (?) 1 sheep (?) 1,
 8 written over 9 erased
Arūruā men 16, boys 11, girls 7 ox (?) 1, sheep (?) 1,
Arujama men 14, boys 5, girls 8 ox (?) 1, sheep (?) 1,
sanctuary of double axe Sajuā men 12, boys 16, girls 6, ox (?) 1,
 sheep (?) 1,

Arunasaru men 8, boys 8, girl 1, ox (?) 1, sheep (?) 1,
Sā men 6, boys 9, girls 6, ox (?) 1, sheep (?) 1,
Panaluaru men 4, boys 4, girls 3, ox (?) 1, sheep (?) 1,
Kababa men 3, boys 5, girls 4, ox (?) 1, sheep (?) 1,
Jujaja men 8, boys 10, girls 5.

COMMENTARY

These texts are very interesting. They doubtless treat of the Dionysia orgies connected with the cult of the Thracian god *Saba*, mentioned for instance *ibid.* p. 135 ff. These orgies are connected with human sacrifices. Cf. my *Inscriptions cretoises* p. 135 ff.

The sign *ta* is perhaps an abbreviation for *tauros* "ox", sign *sa* an abbreviation for sheep (??). *Ta* always precedes the *sa*. Then the animal *sa* probably designates an animal smaller than *ta*.

[Praha]

Bedřich Hrozný